7: Joest--60 [12] E-5 (no date) 1882 Formosan Aborigines
116, 262, 264, 562 Chin-hoan

The diet of the Chinwan natives consists of millet, sweet potatoes, rice of a poor quality, wild honey, dried meat of deer, boars, and bears, and dried fish. All the game, fish, etc. is carved and men and women receive an equal share.

14: Tamai--96 [5] J-2 (1896) 1896 Formosan Aborigines
116, 224, 281, 262, 437 Chin-hoan

The Tschinwans use the hide of the animals they eat as raincoats or for barter with the Formosans and Chinese. They cut off only the hair of bears and monkeys and eat the skin.

14: Tamai--97[13] J-2 (1896) 1896 Formosan Aborigines
116, 262 Chin-hoan

The following morning Shiro [MC: the Chin-hoan host of the Japanese in Togasha village] prepared Mochi for us; this is a cake made of rice which tastes like that made in Japan.

16: Müller--233 [2] U-3 (no date) 1910 Formosan Aborigines
116, 262

The chief articles of food among the aborigines of Formosa are millet, sweet potatoes, and bananas. They also, but less frequently, eat venison and pork, as well as rice.

19: Guérin and Bernard--558-559 G-3 (ca. 1866) 1868 Formosan Aborigines
116, 251, 262, 264

Among the privileged tribes, the [559] family squats around a small pan of rice twice a day. Sometimes sweet potatoes and a little venison complete the repast. The flesh of the wild boar, deer and goat is preserved by cutting it in pieces, flattening the fragments and then drying them in the air.

19: Guérin and Bernard--559 [2] G-3 (ca. 1866) 1868 Formosan Aborigines
116, 224, 262, 281

The aborigines are hunters both by inclination and necessity. They track the boar and the deer, although the latter is also captured in traps. The hunters perch in trees, and then lie in wait for leopards and bears. Bear skins are prepared in the south, but in the north they are roasted along with the animal, and only the four paws are removed.

22: Wiedfeldt--9 F-5 (1913) 1914 Formosan Aborigines
116, 262, 241, 252, 527 Atayal

The main article of food of the Atayal is millet. They celebrate tribal and clan festivals in connection with the planting and the harvesting of this crop. It is ground by the women in a stump of wood in which a hole has been burned out, or on a stone, by means of a solid round piece of wood. They also eat yams and wild bananas, and more recently they have learned from the Chinese to eat rice and beans, and from the Japanese, sweet potatoes. With this vegetable diet they seldom eat meat, but occasionally they eat large quantities of it; for example, they eat antelope after a successful hunt, or at a wedding feast, and when they eat up the sacrifices. Recently they have begun to eat chickens and pigs, which they have obtained from the Chinese. Fish is eaten in large quantities once a year at the tribal feast.

22: Wiedfeldt--10[5] F-5 (1913) 1914 Formosan Aborigines
116, 262, 222 Atayal

They are fond of wild honey, together with which they eat the bees and the nests. At night, the men go wherever they have seen bees during the day, and by the light of a burning log enveloped in dry grass they take the nests from the blinded bees with no difficulty at all.

22: Wiedfeldt--18 [3] F-5 (1913) 1914 Formosan Aborigines
116, 231, 177, 262, 857 Atayal

If the Atayals may be said not to practice agriculture in the proper sense of the word, it may also be said that they do not do any cattle-farming. They have not domesticated any animal, nor do they need any, either for draught animals or for food. In the regions along the frontier, they have recently learned from the Chinese to raise the small black pigs, and they have also become acquainted with the Chinese method of keeping wild boars, according to which the family which raises boars gets a young pig from every litter. From the same source they have introduced the few chickens that they have, which are kept as a luxury... since they, like the Chinese, do not eat eggs. Even the dog, which one now finds in almost every hut, the Atayals are said to owe to the Chinese, and to get them from them by barter. The dog is not used for hunting nor for guarding the hut, but is a playmate of the children. It is apparently more attached to the woman, whom it helps to pass the time, than it is to the man.

22: Wiedfeldt--51 F-5 (1913) 1914 Formosan Aborigines
116, 224, 262, 721 Atayal

If several of the men of a tribe are working together in the assembly, or in the hunt, or in a war, they are absent from their huts for days. In the first case, they are fed on the results of the community fishing expedition, and in the second, on the results of the hunt. In the third case, each man brings with him a supply of millet for several days. This is prepared by the women who live nearby. When the millet was consumed, the war was also at an end, as long as they were dealing with other "savages". In the long drawn-out campaigns waged by the Japanese, they had to suspend operations after a few days, in order to procure new food.

24: Anonymous--91 [9] U-3 (no date) 1892 Formosan Aborigines
116, 251, 262, 354, 415, 513

They have no blankets--when they sleep they cover themselves with their clothing. Nor do they have separate kitchens. Their stove consists of a rack three feet high on which they place a large pan. The members of the household stand around the pan on a stool and scoop out the liquids which are cooked in it, such as a soup made from rice or millet. Their spoons consist of an empty coconut shell. They eat dry rice with their hands. They crush rice in a mortar (ch'uang), preparing no more than is to be consumed at one time. They preserve millet, wheat, and clothing in a container made of a pumpkin shell (hu-lu-hu).

31; Hofmann--625 [2] N-3 (1909) 1912 Formosan Aborigines
116, 262, 343, 784 Tsou

The food of the natives consists chiefly of millet, rice, and Colocasiae. This is supplemented by game, deer and boars, as well as pork and chicken. The natives also eat fish, which they obtain in abundance in the many streams on the mountains. The Tsou natives are not allowed to eat fish in their homes; the reason for this taboo is not known. If they want to eat trout, they must eat in a house built for this purpose. There is an open shed with a straw roof erected on pilework in Tappan which is used on those occasions.

34: Del Re--30[2] U-4 (no date) No Date Formosan Aborigines
116, 262, 226 Yami

"The Yami are economically self-sufficient. They live mainly on tarθ (a species of sweet potato), suli (yams), millet (sometimes referred to as Chinese corn in their poems), fish (fresh and dried), besides poultry, eggs, pork and goat. The last three, however, may not be eaten except during festival seasons, while the eating of flying-fish (exocoetus) is taboo between July and October. During several months of the year ordinary fishing is practically impossible owing to bad weather, while at others is forbidden "

50: Ruey E-5 (1955) 1955 AD1 Formosa
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721 place to take an oath for starting their hunting trip. *joqex-etex* said that on this
722 occasion, the leader stood in front of all participants, with a wooden-spoon [*sasowai*] in his right hand and with a torch made of palm-fibre in his left hand, he prayed to their ancestor-spirits: "I hold this ceremony according to the old tradition of our tribe. This spoon and torch have been transmitted to us from our ancestors because they represent good fortune. Drinking this water in the spoon and lighted by this torch, we shall have good luck." After this, each participant moistened his right hand in the spoon and sucked it with his lips. Then, the torch was lighted. The ignition was by flint and steel. This fire had to be divided among the participants to light a new fire in their own houses. *taqun-nomin* said that the condition of the ignition revealed omens of the expedition.

4. Taboo after the new fire

721 After the new fire had been lighted, many kinds of taboo had to be observed.
784 The more important ones were: (1) prohibition from extinguishing the kitchen fire; (2)
792 prohibition from weaving (this taboo must be observed by all families of the same *qotox litan*(s) or hunting group. Other hunting groups though may be released from this taboo, but the warp beam must be filled up with cloth fragments to prevent its making a sound when weaving.); (3) prohibition from intercourse and exchange of gift with the family which is quarrelling with the other family; (4) prohibition for holding a ceremony; (5) prohibition to make a noise; (6) prohibition to steal; (7) prohibition to commit adultery (this is applied to families of the same hunting group).

5. Costumes and foods

721 The leader and other participants of the expedition dressed according to their regulation, and brought weapons, bags for transporting the hunted heads, and ear-
[262] ornaments to be used in time of returning in triumph with them. Foods prepared to be consumed for the expedition were salt, millet-cakes, ginger, etc.

72 6. Dream divination

787 In the evening before the expedition is to start, they seek for dream omens which are called *mital sapijil*(n or *mata spi*(s). If most of the participants have bad dream, the expedition will be postponed or cancelled.

7. Bird divination

If a good omen is gotten from the dream, two or three members of the expedition will be sent out early in the morning to hear the chirping of a kind of bird called *siljeq*. If an evil omen is gotten, the expedition must stay over night at the place where the bird divination had taken place, and will have another divination the following morning. If again an evil omen is gotten, they will cancel the trip.

721 8. Calling the souls of the enemy

788 If a good omen is revealed by the bird divination, the expedition will start on its way. The first thing they must do after they have reached the destination is to hold a ceremony for calling the souls of their enemies to come, which is called *somilai*. In the ceremony the leader has camphor leaves in his hands, he points these in the direction

50: Ruey E-5 (1955) 1955 AD1 Formosa
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721 the rack, which is called *ui*(s). Another signal which is made of a kind of plant (aralia papyrifera) will be hung high on the tree to boast to the other villages, which is called *wawaja*(m) or *peila*(s). In *tapilas*, the sacrificial rite is directed by the chief. The chief will put sediment and stick a tobacco pipe into the mouth of the victim's head and pray to it" You have enjoyed our offerings of wine and tobacco. To let your campanions have the same kind of enjoyment, please ask them to join you." The villagers will do the same thing one by one. Women who have young sons will take out a small amount of the sediment from the mouth of the head to feed their sons. They believe that by eating this the young boys will become brave.

13. Ritual hunting and rattan pulling

The next day, all participants of the expedition will go out again to hunt beasts on the mountain. After they have returned, they first offer the game to the head, and then divide it in the feast among their relatives and friends. That day, the *tapilas* also hold a *pisiax-coani* or rattan pulling game. Each end of a piece of rattan about nine meters in length is tied to a piece of wood about four meters in length; this makes the whole thing I-shaped. The villagers divide themselves into two groups. Each group holds one end or one piece of wood of this I-shaped thing. When the game is started, they begin to sing, dance and jump. And then, they pull the rattan until it is broken. The group which has the longer piece of broken rattan will be considered as the winners. They believe that by doing this they will have good fortunes.

721 766 14. Defeated

If they got no head in the expedition, or if somebody of the expedition was killed or injured, the expedition will be regarded as a failure. It is believed that members who are killed in the expedition will be transferred into evil spirits. Their corpses will be deserted in woods or caves and cannot be brought back to the village. On this occasion, the head they have gotten will be deserted too. No sacrificial ritual will be held though sometimes the head has been brought into the village. The members must leave all their clothes and personal effects outside the village and return back to their own homes with naked bodies at night. Evils must be removed from those thing left outside the village by their shamans. The *siaqalo*, in this case, always demolish the house of the dead and build a new one for the family of the deseased because they are afraid of the evil spirits.

IV. FOOD

[224] Most of the Atayal are agriculturists, though sometimes Atayal men chase game. The most important crop in their former days was millet, but today they depend mostly on sweet potatoes and rice.

262 241 1. The following kinds of plants and animals are used for food by the villagers:

Cereals—rice, millet, maize, etc.

Rhizomes—sweet potato, taro, radish, etc.

50: Ruey E-5 (1955) 1955 AD1 Formosa
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Vegetables—eggplant, cabbage, onion, garlic, wild tomato, pumpkins, gourd, beans (Pisum sativum, L.), etc.

Fruits—peach, pear, orange, persimmon, longan fruit, banana, (sugar cane), etc.

Eggs, meats, and fish—hen-eggs, duck-eggs, pork, beef, chicken, duck, turkey, meat of wild boar, monkey, and fox, and many kinds of birds and fishes.

Others—mushrooms, and other kinds of edible fungus.

Among the above list, rice, millet, sweet potato, and taro are staples; and the others are subsidiary articles to diet. They are generally prohibited from eating snakes, cats, dogs, rats, and frogs.

2. Preservation and storage of food

Methods of preserving food are (1) salting [*sintemoay*]; (2) drying [*mapci*]; and (3) baking [*aqaqaff*]. Cabbage and radishes may be dried first and then salted, or may be salted first and then dried; they are stored in wooden baskets or pots. The salting method of monkey's meat is as follows: The monkey is killed by a wooden club, and then roasted at a fire to burn off the hair. After the hair has been burned off, the entrails will be viscerated and the whole monkey will be cut into small pieces. Then they will be stored with rice and salt in a pot. Pork is always roasted. Sometimes they roast or salt the meat while they are still on the expedition when game is plenty.

Cereals are stored in the grain-storage house. The grain storage house is a kind of pile-building constructed of bamboo (see IV House). Rhizomes are stored in their kitchens.

3. Preparation of food

Their methods of preparing food are mostly very simple. Every morning they pound the amount of rice they need for the day. Rice is pounded in the wooden mortar with a wooden pestle. Winnows are used to hold grains which overflow from the mortar and to winnow away the husks.

Their oven is constructed by sticking three knives or laying three pieces of stone on the earth like a tripod. In the former days, fire was made by drilling a piece of wood on another piece of wood. The strike-a-light method of making fire was introduced into the Atayal more lately, and today most of them use matches.

Meat is mostly boiled with water. Fish and small animals may be roasted.

Rice-cake and millet-cake are made by the same processes. Glutinous rice [*naisaini*] or glutinous millet [*tulaqis*] is used. It is washed, steamed, and then pounded.

Bananas are smoked on the fire or stored in a pit, which is covered by tree leaves and clay, to become ripe. To take away the acrid taste of the persimmons, they are stored inside a pot with water which has been boiled with longan leaves and unripe persimmons.

4. Condiments

Salty (of salt), pungent or hot (of ginger or cayenne pepper) is called *qomtox*. Sweet (of sugar), is called *sisiβin*. Acrid (of a unripe persimmon) is called *mapayu*.

They use only a few kinds of seasoning: salt, ginger, and oil. Salt is gotten by

50: Ruey E-5 (1955) 1955 AD1 Formosa
Formosan Aborigines
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263 trading with the Han people. The ginger they raise by themselves. Most of the cooking oils they use are derived from animal fat.

5. Drinks and stimulants.

271 They drink water when thirsty. Their favourite drink is made by mixing ginger
272 juice with water. This may be used as a medicine. They sometimes drink animal
[262] blood while they hunt on the high mountain where no water can be gotten.
[733] They like wine very much. When one gets drunk, he will not be punished even if he commits a crime. In time of a festival, they will drink up all the wine which the host has provided. A man with a good capacity can drink five or six catties of
273 wine. Two persons drink from one cup of wine at the same moment to show their friendship. No taboo need be observed in time of drinking.

Wine is mostly made of glutinous millet, though today glutinous rice may be used too. *qaocao-seto* reported that she brews wine with millet and rice mixed together. After the material is washed and steamed, it is put on a bamboo tray to be cooled [*maβasao*]. Then, it is transferred to another tray which is laid with taro leaves. It is then sprinkled with some water, and some *tamolo* or yeast is added. After two (in summar) or three (in winter) days it is transferred again to a *matapa* or wine-pot. Some water is added. After another seven days this will become wine.

In the former days, they produced their own yeast. Yeast made of glutinous millet is called *pinixeloŋ*, and of glutinous rice *patinani saixo*. It is made by putting steamed millet or rice into a tray which is laid with taro leaves and also covered by taro leaves for two or three days and then drying.

Another kind of stimulant used is tobacco. Tobacco is smoked with a bamboo pipe [*totox*]. In the fomer days, everybody had a bag for keeping the pipe and tobacco, but today, most of the young people smoke cigarettes. They plant tobacco. Tobacco leaves are dried under the sun in the day time and pressed under a stone at night for two or three days. The tobacco will be consumed when it is not too dry. They are not fond of the completely dried leaves because they are easilly broken and the taste is bad.

6. Consumption of food

264 They consume food as a necessity to maintain their lives, therefore vegetables, meats, and eggs are of very little importance, because their staples are rice, millet, sweet potato and taro. They always eat only these kinds of staples without anything to take with, not even salt. No refreshment is taken besides their meals.

Formerly, they ate twice a day, now, they eat three times. Breakfast [*qumunama*] is taken in the early morning, lunch [*qumuliax*] at noon, and supper [*qumucaβiaŋ*] after dark. A family of twelve persons (the family of the Chief: four adults, eight children) consume four pints of rice each meal. Men and woman, old or young, eat together. Food is contained in a dish [*supiax*] which is put on the floor. The family members squat around it and eat with their hands. Soup, if any, is eaten with a wooden or bamboo spoon. Today, most of them use tables, chairs, and chopsticks,